THE COVNTESSE OF LINCOLNES NVRSERIE.

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BRITISH MUSEUM

TO THE RIGHT HONOVrable, and approved vertuous LA: BRIGET COVNTESSE OF LINCOLNE.

FOR the better expreſſing & keeping in memorie my Loue, and your Worthines; I doe offer vnto your LA: the firſt worke of mine that ever came in Print; becauſe your rare example, hath given an excellent approbation to the matter contained in this Booke; for you haue paſſed by all excuſes, and haue ventured vpon, & doe goe on with that loving act of a loving mother; in giving the ſweete milke of your owne breaſts, to your owne childe; wherein you haue gone before the greateſt number of honourable Ladies of your place, in theſe latter times. But I wiſh many may follow you, in this good worke, which I deſire, to further by my kinde

perſwaſion. And ſuch women as will vouch-ſafe to read this little ſhort treatiſe; may be put in minde of a duty, which all mothers are bound to performe; and I ſhall be glad if any will conſider, and put in practice, that which is both naturall and comfortable. I hope they will at the leaſt commend with me ſuch as do this good deede, and no more ſpeake ſcornefully of that which is worthy of great praiſe; and for my part I thinke it an honour vnto you, to doe that which hath proued you to be full of care to pleaſe God, and of naturall affection, and to bee well ſtored with humility, and patience, all which are highly to be praiſed; to giue praiſe to any perſon or thing deſeruing praiſe, I dare doe it, & for this louely action of yours I can with much thankefulneſſe praiſe God, for all his gracious guifts of grace and Nature, wherby he hath inabled you, to doe the ſame: deſiring alſo with my heart, that you may euer, and euery way honour God, who hath honoured you many wayes, aboue many women; and I reioyce, that I can beare witneſſe, that God hath adorned you with fayre tokens of his loue and mercy to your ſoule: As the practiſe of true

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Chriſtian religion; dedicating your ſelfe to Gods ſeruice; anſwerableneſſe to all holy commands of the holy God, which are Teſtimonies of Gods loue, and doth challenge a very great eſteeme from me, amongſt the reſt, that can truly iudge and rightly diſcerne what is beſt; I am full of thoughts in this kinde, or of this matter: yet I ſay no more but this, Goe on and proſper, Hold faſt all that is good, Truſt in God for ſtrength to grow and continue in faithfull obedience to his glorious Majeſty; And I wil not ceaſe to intreat the Lord of Heauen, to powre aboundantly all Bleſſings of heauen and earth vpon you, and your Children, as they increaſe in number.

Your L A: *in the beſt and faſteſt loue,*

ELIZABETH LINCOLNE.

TO THE COVRTEOVS, chiefly most Christian, Reader.

THE Generall Consent of too many mothers in an vnnaturall practise, (most Christian Reader) hath caused one of the Noblest and Fairest hands in this land to set pen to paper. As ashamed to see her sex farther degenerate; desirous for the glory thereof, to haue all both rightly knowe, and answere their kind, hath made Honour it selfe stoop to these paines; which now shee sends thee to pervse. Three things easily Inuite to Read what to view is offred. Eminency, or Interest in the Author. Rarity in the handled Matter; Breuity in the quicke dispatch. These three meet in this won. The Author so Eminent in Honour; thou canst hardly be anciently Honourable; and not be interested in her Honours acquaintance; scarcely not Alliance. Next for the Rareneſſe, a peculiar tract of this subiect, I believe, is not in thine hands. Lastly its so briefe, as I am perswaded, it smoothly gliding thee along in the reading, Thy sorrow will be, it lands thee so soone. What may give satisfaction to a Reader, let me acquaint thee next, is here to be found. These are two things; Vsefulneſſe of the subiect; Fulnes for the prosecution. If method and soundneſſe can make

Full

Full, *this is* Full. *what, not alone* Confirmation *vshering in the* Assertion, *but* Refutation *for vshering out* Obiections *can doe to making* Sound *and* Through, *this is* Such. *The* Accommodation *to these particulars* (*Gentle Reader*) *I leaue to thy selfe, least I become* tedious *whilst am honoring* Breuity. *The* pay, *assure thy selfe, will bee larger then the* promise. *The* Wine *much better then the* Bush. *This one word, and Ile stand out of the gate, thou mayest goe in. If* Noble *who readest*, (likenesse is Mother & Nurse of liking) *this comes from* Nobility; Approue *the rather, and* practise. *If* meaner; *blush to deny, what* Honour *becomes* speaker *to perswade to*, president *to lead the way to. And so I either* humbly *take my leaue; or bid farewell.*

Blest is the land where Sons of Nobles raigne.
Blest is the land where Nobles teach their traine.
To Church for blisse Kings, Queenes, should Nurses be.
To state its blisse great Dames Babes nurse to see.
Go then Great booke of Nursing plead the Cause.
Teach High'st, low'st, all, it's Gods and Natures lawes.

THOMAS LODGE.

THE COVNTESSE OF *Lincolnes Nurſerie.*

BEcauſe it hath pleaſed God to bleſſe me with many children, and ſo cauſed me to obſerue many things falling out to mothers, and to their children; I thought good to open my minde concerning a ſpeciall matter belonging to all childe-bearing women, ſeriouſly to conſider of: and to manifeſt my minde the better, even to write of this matter, ſo farre as God ſhall pleaſe to direct me; in ſumme, the matter I meane, *Is the duty of nurſing due by mothers to their owne children.*

In ſetting downe whereof, I wil firſt ſhew, that every woman ought to nurſe her owne childe; and ſecondly, I will endeavour to anſwere ſuch obiections, as are vſed to be caſt out againſt this dutie to diſgrace the ſame.

The firſt point is eaſily performed. For it is the expreſſe *ordinance* of God that mothers ſhould nurſe their owne children, & being his ordinance they are bound to it in conſcience. This ſhould ſtop the mouthes of all replyers, for *God is moſt wiſe*, and therefore muſt needs know what is fitteſt and beſt for vs to doe: & to prevent all fooliſh feares, or ſhifts, we are giuen to vnderſtand that he is alſo *All ſufficient*, & therefore infinitely able to bleſſe his owne ordinance, and to afford vs meanes in our ſelues (as continuall experience confirmeth) toward the obſeruance thereof.

Iſa. 31. 2.

Gen. 17. 1.

If this (as it ought) bee granted, then how venterous are thoſe women that dare venter to doe otherwiſe, and ſo to refuſe, and by refuſing to diſpiſe that order, which the moſt wiſe and allmighty God hath appointed, and in ſteed thereof to chuſe their owne pleaſures? Oh what peace can there be to theſe womens conſciences, vnleſſe through the darknes of their vnderſtanding they judge it no diſobedience?

And then they will driue me to proue that this nurſing, and nouriſhing of their own chil-

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dren in their own boſomes is Gods ordinance; They are very willful, or very ignorant, if they make a queſtion of it. For it is proued ſufficiently to be their dutie, both by Gods word, and alſo by his workes.

By his word it is proued, firſt by *Examples*, namely the example of *Eue*. For who ſuckled her ſonnes Cain, Abel, Seth, &c. but her ſelfe? Which ſhee did not only of meere neceſſitie, becauſe yet no other woman was created; but eſpecially becauſe ſhee was their mother, and ſo ſawe it was her duty: and becauſe ſhee had a true naturall affection, which moved her to doe it gladly. Next the example of *Sarah* the wife of *Abraham*; For ſhee both gaue her ſonne *Iſaac* ſuck, as doing the dutie commanded of God: And alſo tooke great comfort, and delight therein, as in a duty well pleaſing to her ſelfe; whence ſhee ſpake of it, as of an action worthy to be named in her holy reioycing. Now if *Sarah*, ſo great a *Princeſſe*, did nurſe her own childe, why ſhould any of vs neglect to doe the like, except (which God forbid) we thinke ſcorne to follow her, whoſe daughters it is our glory to be, and which we Gen. 21. 7.

be only vpon this condition, that we imitate
1.Pet.3.6. her well-doing. Let vs looke therefore to our worthy Pattern, noting withall, that ſhee put her ſelfe to this worke when ſhee was very old, and ſo might the better haue excuſed her ſelfe, then we yonger women can: being alſo more able to hire, and keepe a nurſe, then any of vs. But why is ſhee not followed by moſt in the practiſe of this duty? Euen becauſe they want her vertue, and piety. This want is the common hinderance to this point of the womans obedience; for this want makes them want loue to Gods precepts, want loue to his doctrine, and like ſtep-mothers, want due loue to their own children.

But now to another worthy example,
1.Sam.1.23. namely that excellent woman *Hannah*, who hauing after much affliction of minde obtained a ſonne of God, whom ſhee vowed vnto God, ſhee did not put him to another to nurſe, but nurſed him her owne ſelfe vntill ſhee had weaned him, & carried him to be conſecrate vnto the Lord: As well knowing that this duty of giuing her childe ſucke, was ſo acceptable to God, as for the cauſe thereof ſhee did

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not ſinne in ſtaying with it at home from the yearely ſacrifice: but now women, eſpecially of any place, and of little grace, doe not hold this duty acceptable to God, becauſe it is vnacceptable to themſelues: as if they would haue the Lord to like, and diſlike, according to their vaine luſts.

To proceed, take notice of one example more, that is, of the *bleſſed Virgin*: as her womb bare our *bleſſed Sauiour*, ſo her papps gaue him ſucke. Now who ſhall deny the own mothers ſuckling of their owne children to bee their duty, ſince euery godly matrone hath walked in theſe ſteps before them: *Eue* the mother of al the liuing; *Sarah* the mother of al the faithfull; *Hannah* ſo gratiouſly heard of God; *Mary* bleſſed among women, and called bleſſed of all ages. And who can ſay but that the reſt of holy women mentioned in the holy Scriptures did the like; ſince no doubt that ſpeech of that noble Dame, ſaying, who would haue ſaid to *Abraham* that *Sarah* ſhould haue giuen children ſucke? was taken from the ordinary cuſtome of mothers in thoſe leſſe corrupted times. Gen.21.7.

And ſo much for proofe of this office, and duty to be Gods ordinance, by his own *VVord* according to the argument of *Examples*: I hope I ſhall likewiſe proue it by the ſame word from plaine *Precepts*. First from that *Precept*, which willeth the younger women to marry, and to *Beare* children, that is, not only to *Beare* them in the wombe, and to bring thē forth; but alſo to *Beare* them on their knee, in their armes, and at their breaſts: for this *Bearing* a little before is called nouriſhing, and bringing vp: and to inforce it the better vpon womens conſciences, it is numbred as the firſt of the good workes, for which godly women ſhould be well reported of. And well it may be the firſt, becauſe if holy Miniſters, or other Chriſtians doe heare of a good woman to be brought to bed, and her child to bee liuing; their firſt queſtion vſually is, whether ſhe her ſelfe giue it ſucke, yea, or no? if the anſwere be ſhe doth, then they commend her: if the anſwer be ſhe doth not, then they are ſorry for her.

2. Tim. 5. 14.

Ver. 10.

And thus I come to a ſecond *Precept*. I pray you, who that iudges aright; doth not hold the

the ſuckling of her owne childe the part of a true mother, of an honeſt mother, of a iuſt mother, of a ſyncere mother, of a mother worthy of loue, of a mother deſeruing good report, of a vertuous mother, of a mother winning praiſe for it? All this is aſſented to by any of good vnderſtanding. Therefore this is alſo a *Precept*, as for other duties, ſo for *This* of mothers to their children; which ſaith, whatſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, whatſoeuer things be worthy of loue, whatſoeuer things be of good report, if there be any vertue, if there bee any praiſe, thinke on theſe things, theſe things doe and the God of peace ſhall be with you. Philip. 4. 8.

So farre for my promiſe, to proue by the word of God, that it is his ordinance that women ſhould nurſe their owne children: now I will endeauour to proue it by his *workes*: Firſt by his *workes of iudgement*; if it were not his ordinance for mothers to giue their children ſucke, it were no *iudgement* to bereaue thē of their milke, but it is ſpecified to be a great *iudgement* to bereaue them hereof, & to giue them

them dry breasts, therefore it is to be gathered, euen from hence, that it is his ordinance, since to depriue them of meanes to doe it, is a punishment of them.

I adde to this *the worke that God worketh in the very nature of mothers*, which proueth also that he hath ordained that they should nurse their owne children: for by his secret operation, the mothers affection it so knit by natures law to her tender babe, as she findes no power to deny to suckle it, no not when shee is in hazard to lose her owne life, by attending on it; for in such a case it is not said, let the mother fly, and leaue her infant to the perill, as if she were dispensed with: but onely it is said *woe to her*, as if she were to be pittied, that for nature to her child, she must be vnnaturall to her selfe: now if any then being euen at liberty, and in peace, with all plenty, shall deny to giue sucke to their owne children, they goe against nature: and shew that God hath not
Lam.7.3. done so much for thē as to worke any good, no not in their nature, but left them more sauage then the Dragons, and as cruell to their little ones as the Ostriches.

Now

Now another *worke* of God, prouing this point is the *worke of his prouision*, for euery kinde to be apt, and able to nouriſh their own fruit: there is no beaſt that feeds their young with milke, but the Lord, euen from the firſt ground of the order of nature; *Growe, and multiplie*; hath prouided it of milke to ſuckle their owne young, which euery beaſt takes ſo naturally vnto, as if another beaſt come toward their young to offer the office of a Damme vnto it, they ſhew according to their faſhion, a plaine diſlike of it: as if nature did ſpeake in them, and ſay it is contrary to Gods order in nature, commanding each kinde to increaſe, and multiplie in their owne bodies, and by their owne breaſts, not to bring forth by one Damme, and to bring vp by another: but it is his ordinance that euery kinde ſhould both bring forth, and alſo nurſe its owne fruit.

Much more ſhould this work of God prevaile to perſwade women, made as man in the image of God, and therefore ſhould be aſhamed to bee put to ſchoole to learne good nature of the vnreaſonable creature. In vs alſo, as we knowe by experience, God prouideth

milke in our breasts against the time of our childrens birth, and this hee hath done euer since it was said to vs also, *Increase, and multiply*, so that this worke of his prouision sheweth that hee tieth vs likewise to nourish the children of our owne wombe, with our own breasts, euen by the order of nature: yea it sheweth that he so careth for, and regardeth little children euen from the wombe, that he would haue them nursed by those that in all reason will looke to them with the kindest affection, namely their mothers; & in giuing them milke for it, hee doth plainely tell them that he requires it.

Oh consider, how comes our milke? is it not by the direct prouidence of God? Why prouides he it, but for the child? The mothers then that refuse to nurse their owne children, doe they not despise Gods prouidence? Doe they not deny Gods will? Doe they not as it were say, *I see, O God, by the meanes thou hast put into me, that thou wouldst haue me nurse the child thou hast giuen me, but I will not doe so much for thee.* Oh impious, and impudent vnthankfulnesse; yea monstrous vnnaturalnesse, both to their

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own natural fruit borne ſo neare their breaſts, and fed in their owne wombes, and yet may not be ſuffered to ſucke their owne milke.

And this vnthankfulneſſe, and vnnaturalneſſe is oftner the ſinne of the *Higher*, and the *richer ſort*, then of the meaner, and poorer, except ſome nice and prowd idle dames, who will imitate their betters, till they make their poore husbands beggars. And this is one hurt which the better ranke doe by their ill example; egge, and imbolden the lower ones to follow them to their loſſe: were it not better for *Vs greater perſons* to keepe Gods ordinance, & to ſhew the meaner their dutie in our good example? I am ſure wee haue more helpes to performe it, and haue fewer probable reaſons to alleage againſt it, then women that liue by hard labour, & painfull toile. If ſuch mothers as refuſe this office of loue, & of nature to their children, ſhould hereafter be refuſed, deſpiſed, and neglected of thoſe their children, were they not iuſtly requited according to their owne vnkind dealing? I might ſay more in handling this firſt point of my promiſe; but I leaue the larger, and learneder diſcourſe here-

of vnto men of art, and learning: only I ſpeake of ſo much as I reade, and know in my owne experience, which if any of my ſexe, and condition do receaue good by, I am glad: if they ſcorne it, they ſhall haue the reward of ſcorners. I write in modeſtie, and can reape no diſgrace by their immodeſt folly.

And ſo I come to the laſt part of my promiſe; which is to anſwer obiections made by diuers againſt this duty of mothers to their children.

Firſt it is obiected that *Rebeckah* had a nurſe, and that therefore her mother did not giue her ſuck of her owne breaſts, and ſo good women, in the firſt ages, did not hold thē to this office of nurſing their owne children. To this I anſwer; that if her mother had milk, and health, and yet did put this duty from her to another, it was her fault, & ſo proueth nothing againſt me. But it is manifeſt that ſhe that *Rebeckah* calleth her nurſe, was called ſo, either for that ſhe moſt tended her while her mother ſuckled her: or for that ſhe weaned her: or for that during her nonage, and childhood, ſhee did miniſter to her continually ſuch good things

things as delighted, and nouriſhed her vp. For to any one of theſe the name of a nourſe is fitly giuen: whence a good wife is called her husbands nourſe: and that *Rebeckahs* nourſe was only ſuch a one, appeareth, becauſe afterward ſhe is not named a *nourſe*, but a *maide*, ſaying: Then *Rebeckah* roſe, and her maides; now maids giue not ſuck out of their breaſts, never any virgin, or honeſt maide gaue ſuck, but that *bleſſed one* from an extraordinary, & bleſſed power. Gen. 24. 61.

Secondly it is obiected, that it is troubleſome; that it is noyſome to ones clothes; that it makes one looke old, &c. All ſuch reaſons are vncomely, and vnchriſtian to be obiected: and therefore vnworthy to be anſwered, they argue *vnmotherly affection, idleneſſe, deſire to haue liberty to gadd from home, pride, fooliſh fineneſſe, luſt, wantonneſſe*, & the like euills. Aske *Sarah, Hannah*, the *bleſſed virgin*, and any modeſt louing mother, what trouble they accounted it to giue their little ones ſucke; behold moſt nurſing mothers, and they be as cleane and ſweet in their cloathes, and carry their age, and hold their beautie, as well as thoſe that ſuckle not:

and moſt likely are they ſo to doe; becauſe keeping Gods *Ordinance*, they are ſure of Gods *Bleſſing*: and it hath beene obſerued in ſome women that they grew more beautifull, and better fauoured, by very nurſing their owne children.

But there are ſome women that obiect feare: ſaying that they are ſo weake, & ſo tender, that they are afraid to venter to giue their children ſuck, leaſt they indanger their health thereby. Of theſe, I demand, why then they did venter to marry, and ſo to beare children; and if they ſay they could not chuſe, and that they thought not that marriage would impaire their health: I anſwere, that for the ſame reaſons they ſhould ſet themſelues to nurſe their owne children, becauſe they ſhould not chuſe but doe what God would haue them to doe: and they ſhould beleeue that this worke will be for their health alſo, ſeeing it is ordinary with the Lord to giue *good ſtomach, health*, and *ſtrength* to almoſt all mothers that take this paines with their children.

One anſwere more to all the obiections that vſe to bee made againſt giuing chil-

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dren ſucke, is this, that now the hardnes, to effect this matter, is much remooued by a late example of a *tender young Lady*, and you may all be encouraged to follow after, in that wherein ſhe hath gone before you, & ſo made the way more eaſie, and more hopefull by that which ſhee findeth poſſible and comfortable by Gods bleſſing, and no offence to her *Lord* nor her *ſelfe*: ſhee might haue had as many doubts, and lets, as any of you, but ſhe was willing to try how God would enable her, & he hath giuen her good ſucceſſe, as I hope he will doe to others that are willing to truſt in God for his helpe.

Now if any reading theſe few lines returne againſt me, that it may bee I my ſelfe haue giuen my own children ſuck: & therefore am bolder, and more buſie to meddle in vrging this point, to the end to inſult ouer, & to make them to bee blamed that haue not done it. I anſwer, that whether I haue, or haue not performed this my bounden duty, I will not deny to tell my own practiſe. I knowe & acknowledge that I ſhould haue done it, and hauing not done it, it was not for want of will

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in my ſelfe, but *partly I was ouerruled by anothers authority*, and *partly deceiued by ſomes ill counſell*, & *partly I had not ſo well conſidered of my duty in this motherly office*, as ſince I did, whē it was too late for me to put it in execution. Wherefore being pricked in hart for my vndutifullneſſe, this way I ſtudie to redeeme my peace, firſt by *repentance* towards God, humbly and often craving his pardon for this my offence: ſecondly by *ſtudying how to ſhew double loue to my children*, to make them amends for neglect of this part of loue to them, when they ſhould haue hung on my breaſts, & haue beene nouriſhed in mine owne boſome: thirdly *by doing my indeauour to preuent many chriſtian mothers* from ſining in the ſame kinde, againſt our moſt louing, and gratious God.

And for this cauſe I add vnto my performed promiſe, this ſhort exhortation: namely I beſeech all godly women to remember, how we *elder* ones are commaunded to inſtruct the *yonger*, to loue their children, now therefore loue them ſo as to do this office to them when they are borne, more gladly for *loue* ſake, then a *ſtranger*, who bore them not, ſhall do for *lucre*

ſake

ſake. Alſo I pray you to ſet no more ſo light by Gods bleſſing in your owne breaſts, which the holy Spirit ranketh with other excellent bleſſings; if it be vnlawfull to trample vnder feete a cluſter of grapes, in which a little wine is found; then how vnlawfull is it to deſtroye and drie vp thoſe breaſts, in which your owne child (and perhaps one of Gods very elect, to whom to be a nourſing father, is a Kings honour; and to whom to be a nourſing mother, is a Queens honour) might finde food of ſyncere milke, euen from Gods immediate prouidence, vntill it were fitter for ſtronger meat? I doe knowe that the Lord may deny ſome women, either to haue any milke in their breaſts at all, or to haue any paſſage for their milke, or to haue any health, or to haue a right minde: and ſo they may be letted from this duty, by *want*, by *ſickneſſe*, by *lunacy*, &c. But I ſpeake not to theſe: I ſpeake to you, whoſe *conſciences* witneſſe againſt you, that you cannot iuſtly alleage any of thoſe impediments.

Doe you ſubmit your ſelues, to the paine and trouble of this ordinance of God? truſt

not other women, whom *wages hyres* to doe it, better then your ſelues, whom *God, and nature ties* to doe it. I haue found by grieuous experience, ſuch diſſembling in nurſes, pretending ſufficiency of milke, when indeed they had too much ſcarcitie; pretending willingneſſe, towardneſſe, wakefulneſſe, when indeed they haue beene moſt wilfull, moſt froward, and moſt ſlothfull, as I feare the death of one or two of my little Babes came by the defalt of their nurſes. Of all thoſe which I had for eighteene children, I had but two which were throughly willing, and carefull: diuers haue had their children miſcarry in the nurſes hands, and are ſuch mothers (if it were by the nurſes careleſneſſe) guiltleſſe? I knowe not how they ſhould, ſince they will ſhut them out of the *armes of nature*, and leaue them to the will of a *ſtranger*; yea to one that will ſeeme to *eſtrange* her ſelfe from her *owne child*, to giue ſucke to the *nurſe-child*: This ſhe may faine to doe vpon a *couetous compoſition*, but ſhe frets at it in her minde, if ſhe haue any naturall affection.

Therefore be no longer at the trouble, and

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at the care to hire others to doe your *owne worke*: bee not ſo *vnnaturall* to thruſt away your owne children: be not ſo *hardy* as to venter a *tender Babe* to a *leſſe tender heart*; bee not *acceſſary* to that diſorder of cauſing a *poorer woman to baniſh her owne infant*, for the entertaining of a *richer womans child*, as it were, bidding her *vnloue her owne to loue yours*. Wee haue followed *Eue* in tranſgreſſion, let vs follow her in obedience. VVhen God laid the ſorrowes of conception, of breeding, of bringing forth, and of bringing vp her children vpon her, & ſo vpon vs in her loynes, did ſhee reply any word againſt? Not a word; ſo I pray you all mine owne *Daughters*, and others that are ſtill child-bearing reply not againſt the duty of ſuckling them, when God hath ſent you them.

Indeed I ſee ſome, if the wether be wet, or cold; if the way be fowle; if the Church be far off, I ſee they are ſo coy, ſo nice, ſo lukewarme, they will not take paines for their *owne ſoules*: alas, no maruell if theſe will not bee at trouble, and paine to nouriſh their *childrens bodies*, but feare God, bee diligent to ſerue him;

approue all his ordinances; ſeeke to pleaſe him; account it no trouble, or paine to doe any thing that hath the promiſe of his bleſſing: and then you will, no doubt, doe this *good, laudable, naturall, louing duty* to your children. If yet you be not ſatisfied, inquire not of ſuch as refuſe to doe this: conſult not with your owne conceit: aduiſe not with flatterers: but aske counſell of ſyncere, and faithfull Preachers. If you be ſatisfied; then take this with you, to make you doe it cheerefully. Thinke alwaies, that hauing the child at your breaſt, and hauing it in your armes, you haue *Gods bleſſing* there. For children are Gods bleſſings. Thinke againe how your Babe crying for your breaſt, ſucking hartily the milke out of it, and growing by it, is the *Lords owne inſtruction*, euery houre, and euery day, that you are ſucking it, inſtructing you to ſhew that you are his *new borne Babes*, by your earneſt deſire after his word; & the ſyncere doctrine thereof, and by your daily growing in grace and goodneſſe thereby, ſo ſhall you reape pleaſure, and profit. Againe, you may conſider, that when your child is at your breaſt, it

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is a fit occaſion to moue your heart to pray for a bleſſing vpon that worke; and to giue thanks for your child, and for ability & freedome vnto that, which many a mother would haue done and could not; who haue tried & ventured their health, & taken much paines, and yet haue not obtained their deſire. But they that are fitted euery way for this *commendable act*, haue certainely great cauſe to be thankfull: and I much deſire that God may haue glory and praiſe for euery good worke, and you much comfort, that doe ſeeke to honour God in all things. *Amen.*

FINIS.